THE UNITARIAN ADVANCE

A MONTHLY MAGAZINE OF PROGRESS IN RELIGION

NOVEMBER 1916

"Speak unto this people that they go forward"

New York Chicago
San Antonio

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SAN ANTONIO
Needs a Church

OUR church in San Antonio needs a church building—***immediately!***

THIS is not a luxury, but a *necessity*. We have reached the stage where the "hall-attitude" won't do any longer, to make our influence and serviceableness in the city what they ought to be. We are stayed for want of the efficiencies of a permanent church home.

THIS is not a good time to start a building proposition in Texas. The Mexican situation has paralyzed all financial enterprise in these parts.

BUT IT IS A GOOD TIME TO BUILD—economically; and everything that can strengthen our cause in the city *just now* will count prodigiously in the future of our work in all Texas.

THE Southwest needs the sanity of the liberal faith. It is ready to receive it, if vigorously presented.

DOES the whole responsibility of meeting this need rest with the local church? We are doing the BEST we can—but so much more needs to be done than our local "best" makes possible!

THE American Unitarian Association has generously provided us with a lot. We have a thousand dollars accumulated toward a Building Fund, and are pushing sturdily to raise more. Our plans are modest: $5,000 will build to our need and with befitting dignity.

CAN WE HAVE THIS BUILDING NOW?

WE cannot afford *not* to have it now. But we cannot afford to have it now, under present local conditions, unless our friends beyond our borders cooperate with us.

WE would be glad if their faith in us—and in their own free gospel of religious progress—would move them to share with us the responsibility of this great need—and opportunity.

GEORGE H. BADGER, MINISTER

The Unitarian Advance

Formerly The Unitarian—Established 1906

Volume VII NOVEMBER, 1916 Number 3

WHAT a vexatious problem this matter of the "demand and supply" of ministers is becoming! Nearly every denomination is talking about it, and the issue everywhere seems very much the same. Have we too many ministers —or haven't we enough? Is *quality* depreciating—or appreciation of quality falling off? There are reasons a-plenty for answering any one of these questions either with a bold affirmative or a grim negative. Too many—and too few; a lessened passion of consecration—and a sadly diminished response to consecration; less incentive—and a nobler challenge to the right sort of men to enter the ministerial work.

* * *

WHY does not the grim and remorseless, but supposedly incontrovertible economic law of demand and supply take care of this matter? That economic law used to be held as one of the most beautiful manifestations of the beneficence of divine providence which a God-created universe could contain. It has such a blessed way of bringing about just the right thing with scientific accuracy past all need of miracle. Why doesn't it work with prophetship? If too few ministers, then the "demand" increases emoluments, incentives, attractions to the work—and more and better men are drawn into the field. If too many ministers, then the overplus of competitors for possible fields makes the selection of the "best" a wider opportunity, and the less capable are automatically weeded out. An increase of "supply," in other words, increases the chance that the average parish may have a better minister; an increase of "demand" means higher salaries, and more eager invitation to the "right sort" to take up the holy calling. Nothing is plainer—on paper—than the beautiful working of the economic "demand-supply law" in the profession of the ministry.

* * *

DOES the law of demand and supply actually work to *anybody's* advantage—in the ministry of the church? One difficult phase of the problem, of course, is to discover the actual state of the equation involved. We certainly have more ministers than we are using, in our own denomination as in every other—or there would not be so long a list of the actually unemployed; and—what is more significant—the long list of the inadequately paid, who would "make a change" if possible. We imagine that on any Monday in the month, at least a half score men could be found at denominational headquarters, to declare that the whole trouble about things is that we are permitting too many ministers to enter our fellowship, in proportion to our size; something ought to be done to limit the influx of new men. And from the viewpoint of these men, isn't this fact tragically true? On the other hand, when a church with a resolute and taxing work in its field is in need of a wide-awake pastor to take hold of its enterprise and make the most of it—specifically, when a man is needed by the Association for a work in some promising pioneer field—the list of the "really available" seems pitiably small. "We must do something to recruit our ministry" is the cry of nearly every administrative officer in every denomination today.

* * *

THE first thing seemingly obvious in this state of things is that if we have "more than enough, already," we have not enough of the right sort. Let's face the disagreeable fact candidly. What does it mean? May it mean, for one thing, that while "supply" may exceed "demand," it is largely the wrong sort of supply? Men who are not vigorful or winsome in personality—men who are not "efficient" in the virile sense of the word—men who have not the definite and compelling message of religion which the church really demands—"drop" into the ministry, nowadays, oftener than the other sort. Doubtless this is part of the truth, but not the whole of it. May it not be, too frequently, that what the "strong and wide-awake" church demands is something that "really best"

men cannot invariably meet—a certain stamp of worldly attractiveness, a certain quality of hustling compulsion, a certain standard of "social" efficiency, not compatible always with the nobler gifts of essential prophetship? If so, the "demand," in terms of emoluments and larger opportunity, may not be at all coincident with incentives for divinest gifts of productivity. This, too, must be taken into the account.

* * *

FOR what is the *real* "demand" and requirement that makes for attracting success in efficient ministry, and *who* sets the standard of that demand? Here, surely, is the *crux* of the whole matter. Too many ministers' hearts are sickened and dismayed by the obvious conditions which make for success in ministerial work. Not necessarily the man with vivid and eager message of humanity—nor the man with deep and glowing passion of sympathy and human helpfulness; often the man of selfish ambitions, of soul-compromising adaptability, of commonplace and sterile message of faith combined with fluent art or oratorical phrase-making, whose hustling qualities are all for material and monetary ends, scores for success over men of actually greater power and finer equipment and more permanently achieving productiveness. What's to be said about that? Does this condition attract the right sort of "supply" to the work of the church, or make for accumulating "demand" in accomplishment?

* * *

WHO is to blame that such a condition exists? Who fixes the "demand"? The people in the pews, of course; the people who pay the salaries, and, according to our congregational polity, "vote in" the ministers. The fact that, in these days of soaring cost of living, ministers' salaries decrease rather than increase would indicate that these people in the pews, though their own incomes are not abating, are not feeling that the support of the church is as imperative a demand on their incomes as some other things in life. To put the economic truth bluntly, men cannot expect high-grade work for low-grade pay; and the pastor who must incessantly realize that a good part of his worry must be that "money" pour into his congregation as a measure of his success, is not given his highest incentive for vital consecration. A tendency to drop salaries means both a deterioration of the whole ministerial supply, and the deterioration in the motive-power of the "supply" already in hand.

* * *

BUT why is the quality of "the people in the pews" deteriorating—as a factor in the "demand" of the ministry? For that is precisely what our situation amounts to. The people in the pews are not resolutely interested in the work of the church, to the degree which makes their substantial support of its work what it ought to be—*and used to be.* What is the cause of this deterioration? Why doesn't religion grip men's imaginations, stir men's eager enthusiasms, open up men's generosities and loyalties, as it ought to do—and used to do? Is it partly the fault of the ministers, themselves? What are ministers for, anyway? Has their prophetship sturdily built for the sort of achievement which prophetship really stands for? Has their *demand* upon their "demand"—in other words, their ringing challenge to the loyalties of their people—been of a nobly exciting sort? Have they too easily, rather, toned religion down to a "nonproductive" standard? Have they given to the people of the churches the tone of stern imperative—of soul-searching, conscience-dominating *inevitability of need?* We cannot help believing that a good part of the trouble lies here. So long as the church is held by its own apostles to be little more than a pleasant accessory to social life—an interesting phase of cultural development—a rather incidental advocate of things that are rather good for human progress—the average people of any community can find plenty of other things in life to claim their attention and draw their support.

* * *

AN INTERESTING side light on this whole matter appears in the rather significant "Tent-Mission" campaign carried on in southern New England during the summer. The idea was picturesque; the devotion and self-sacrifice of the men participating most honorable; the missionary impulse which started the enterprise in the councils of

the American Unitarian Association a most encouraging "sign of the times;" and the total outcome of it all—well, worth thinking about, anyway. One of the ministers sharing in the work discusses its problems with most engaging frankness in a recent issue of the *Christian Register*. Should missioners use slang—or eschew its use? Should they preach boldly and without compromise the straight Unitarian gospel—or avoid "denominationalism" and preach just plain spirituality? Should they stress the social aspects of religion in the zest of today's crowding problems of life—or confine themselves to "personal religion"? Should they be hail-fellow-well-met with the people they encounter, in easy-going unconventionality—or guard well their prophetic dignities? These are all interesting questions with a practicability of their own.

* * *

TO OUR minds, the question of questions is : Shall we carry on Popular Missions because the other denominations do such things, and because the thing we ought to do is to do what others do in the way these others do it—or is there something honestly, vitally, compellingly involved in our distinctive free gospel which demands that it shall be straightway carried to all sorts and conditions of men, in most democratic manner of approach? Have we in our own right *gospel-stuff* to deliver, and have we men in our ranks honestly on fire to deliver that gospel? Are the men who undertake such work men actually inflamed with the ardor of a gospel, or simply conscience-burdened with a sense of duty to do "something like other churches" for the cause of their faith? Men "really on fire with their gospel"—who have mastered the precise import of their message as well as been mastered by its vague ardors—seldom have to worrry as to whether they shall talk slang, or choicest English; preach definite Unitarianism, or undenominational verities; confine themselves to social, or individualistic, issues of the spirit. *They just utter themselves!* Their *gospel* is the hot and urgent word that *must be spoken*—whatever it is! When our church, or any church, gets really "on fire" with such spirit of prophecy, the question of "demand and supply" will not be economic but vital; the prophets will demand of their people, and the people will respond with demands as eager. Missions will not be experiments but experiences; and our great and absorbing concern in council will be—not "How shall we play the game?"—but "What is the splendor of this game we are so eagerly playing?"

* * *

ONE of the saddest results of the war now waging is the way it has of setting askew the moral viewpoints of serious and enlightened people who at other times would be most sane in ethical vision. Most painfully does this appear when manifest in religious circles. One of the most lovable and sweet-souled preachers of our faith in London published recently an article in *The Inquirer,* using for its text the abhorrent clause of the Athanasian Creed: "Which Faith except every one do keep whole and undefiled, without doubt he shall perish everlastingly;" and while repudiating its form, finding comfort in it for his frame of mind toward the hated Germans. With the substance of this writer's article we wholly agree, and may sometime reprint it in our own columns. But underlying it is the perturbed spirit of national hatred and intolerance of sympathy. More to the point is the clamor of discussion about the ethics of the "Conscientious Objector." Under normal conditions, one would insist that a fundamental principle of Unitarianism was the duty of a man to follow the dictates of his own conscience, however disagreeable and unpopular such might be; and as truly the imperative duty of every other soul to respect that man's conscientiousness, and give it honor; to realize that under human conditions as they are, we cannot all see alike; that the very mystery of personality involves differences in ethical angles, and that the safeguard of all that progress means is involved in the inviolabilities of the conscience-loyalties of men who think differently from ourselves. But now we see prominent Unitarian leaders joining in the cry of intolerance against those whose scruples force them to stand apart from the popular passion of war. "Traitors," "cowards," "enemies of society," "wreckers of progress," are the sorts of phrases used in the controversy. And yet what are intellectual freedom and

religious liberalism actually good for, if they avail not at such times? Personally, we do not agree with the "Conscientious Objectors." We are very sure that if we were British subjects we should be on the other side, and vehemently so. But ought this to lead us to abandon the very corner stone of our free gospel —not simply tolerance, but genuine respect for the man who stands true to his conscience, and speaks out boldly his heart's conviction, however athwart of public conviction that conviction may be?

* * *

TO THIS paragraph from the editorial pages of *The Christian Register* we want to say a hearty "Amen:"

"Here is a situation which most Unitarian ministers, of middle age, have seen repeated again and again. A Unitarian mother and father allow their son, or daughter, to grow up quite outside the influence of church and Sunday school. That child, become a man, or a woman, is practically a barbarian in religious belief, utterly ignorant of the teachings of Jesus, even of those which Unitarianism holds in common with most other Christian sects. Then that grown-up son or daughter happens to come under the instruction of some branch of the Christian church other than Unitarian, and he listens to the fundamentals of Christian doctrine as to a revelation from heaven. He seizes with avidity what he might have had in childhood for the asking, and he perhaps never knows that the church and minister of his childhood days longed to bring him the New Testament message, but he—and his parents—would not give heed."

The reason why so many children of Unitarian homes are now enlisted in the ranks of other churches is not because they have been "lured away" to more popular communions by superficial social or over-dramatic counterattractions, but because they have never been fixed to their own churches by any attraction at all. Their parents have simply defaulted them, and something in the real natures of these children in their later maturity has snatched at satisfactions most readily at hand, in lack of wholesome, home-nourished traditions of religious worth which their own church might better have given them—and more honorably.

WE ARE sorry to lose from our columns for the coming year the stirring and inspiring department of *The Church and Social Justice,* which, as conducted by the Rev. John Haynes Holmes, has proved one of the most attractive features of THE UNITARIAN ADVANCE since its first inception. The press of other important work, however, makes it impossible for Mr. Holmes to continue this responsibility, though it will not forbid, we trust, occasional contributions from his forceful pen. Mr. Holmes began his connection with our enterprise seven years ago, before *The Unitarian* passed over into THE UNITARIAN ADVANCE, and he was one of the most earnest and cheerful backers of the reorganization which has meant so much in our editorial career. His place in the "Council of Advance" will be an ever-continuing one, we have every reason to hope and expect.

RESPECT EDITORIAL SINCERITY.

Every man has a right to take a paper or to stop it, for any reason or for no reason at all. This is—or at least used to be—a free country in that respect. At the same time, there is a certain responsibility attaching to all actions, even to so trivial a one as stopping a paper because the editor says something with which one does not agree. There is complaint that newspaper editors lack fearlessness and honesty; that newspapers are too generally mere partisan organs that disregard the claims of truth and justice when political interests are at stake. Probably there is truth in the charge; but let us ask how it is possible for a fearless, honest, outspoken journal to live if every man is to cry "Stop my paper" whenever he reads something that does not accord with his views. The men who insist that the paper they read shall never say anything contrary to their views are the ones who are in a large measure responsible for the craven cowardliness and the weather-cock propensities of modern journalism. One of two things is absolutely necessary. Either a paper must be a namby-pamby sheet that has no opinions whatever about important events, or else its readers must make up their minds that a difference of opinion is not sufficient rea-

son for stopping the paper. If all the readers insist upon it that everything said must accord with their views, then the editor must say nothing except on the one subject on which they all agree, and the public must be left for light on current events to bitter partisan papers. In a community composed entirely of these "stop-my-paper" people, true independent journalism would be an impossibility. When convinced that a paper is dishonest and deceitful, stop it. When convinced that it is unclean, stop it. When it lacks enterprise and fails to give you the news you expect, stop it. When some other paper gives you more of value, stop it. Yet, for goodness' sake, don't stop a paper that you believe to be honest, courageous, enterprising and clean, simply because its editor has written his own sincere views instead of yours or somebody else's; for, if you do, you are putting a premium on insincere journalism and serving notice on an editor that the way to succeed is to write what he thinks will best please his readers instead of what he honestly believes to be the truth.—[*The Christian Light.*

Our Liberal Church and the Need It Aims to Meet

By the Pastor of the Unitarian Church in Trenton, N. J.

I USE the term, "Liberal Church," because our Unitarian church represents not an attempt at a new form of sectarian denominationalism so much as an attempt to articulate and give concrete shape to a great movement that throughout the world is gradually remolding religious life and thought, a movement the influence of which may be plainly traced in almost every great church of Christendom. It is the glory of the Unitarian church that it has always held a pioneer place in the liberal movement and that it is still in the vanguard of the forward, progressive movement in religion and life. While many great churches have made but tardy concessions to the modern spirit, fearing lest a too-ready acquiescence in modernity might seem to involve a lack of loyalty to great historic traditions and to ancient creeds and forms of thought; while in some cases they have yielded ground to the mighty march of the progressive spirit of the world only when literally forced so to do by the weight of the accumulated facts of a newer knowledge and life; and while some have steadfastly opposed the newer knowledge and the modern spirit in the name of ancient and hoary dogmas, the Unitarian church has always marched breast forward with progress, and has not only shown a friendly sympathy with the outreach of progressive science and knowledge, but has sought, as far as possible, to make the methods of science and exact knowledge its own methods and to apply in the realm of religion what has been so successfully applied in the great realms of progressive research and scientific study throughout the world.

Our liberal church, then, represents a movement rather than a sect. For myself, I believe the day of the older denominationalism is done and that more and more in the future the various churches will be drawn together in one of two camps—the liberal, free-thinking, forward-looking camp on the one hand, and the conservative, creed-bound, dogma-fettered camp on the other. Already, indeed, there are those of us who fancy we can trace the lines of a new alignment of forces in the Christian world, and the line of the new and only real division that exists cuts into and through almost every great denomination, dividing those on the one hand whose religion is a religion of authority, a thing of creeds and dogmas and historical texts, from those on the other hand whose religion is a free religion of the spirit—that spirit within man which ever reaches out towards the divine and which is responsive, most of all, to the highest appeals that can be made to its own essential dignity and divinity. It is as the representative of the great liberal movement in the world's thought that this newly formed church of ours will stand. There will be those who share the same liberal spirit to a greater or lesser degree in many of the churches of Trenton, but it

is probably true to say that ours will be the only church openly allied and definitely identified with the movement itself.

Now, what are some of the needs which it will be the aim of such a church to meet? There are, of course, certain common needs which it is the aim of all churches to meet, and which I trust we shall keep ever before us in this fellowship. For example, there is the need which exists for a place of fellowship for those who WILL the higher good of mankind and who desire to further the general culture of the higher ethics in personal, social, civic and international relationships. We must, especially in these days of stress and turmoil, have an organization that will serve to keep the beacon fires of morality brightly burning and that will strive to feed the flame of men's idealism lest it grow dim and lose its vision. There is also a social need which it may well be the aim of all churches to meet—the need for friendship, association, social cultivation and all the flowers and graces that blossom from the contact of one life with another in the atmosphere of a congenial environment. I trust we may make it our permanent aim to make this a friendly church in the truest sense, a place of ripe and rich associations, and where the wayfaring man, though a stranger, may feel the warmth of home and lose the sense of loneliness. I trust we may ever outstretch to the sad and lonely and those who feel they have no friendship the open hand of sympathy and brotherhood. But these are all what one may call common needs, which it should be the aim of every church to meet and which to a greater or lesser extent most churches are aiming to meet.

What are the peculiar needs which must constitute our aim as distinguished from the aims which the majority of churches hold in common? Are there any such special and peculiar needs? I believe there are, and perhaps the first is the great need for fellowship between those who have found the older doctrines of religion inadequate, unsatisfactory, and even untenable, but who are yet wishful of seeking truth and pursuing it in company with comrades of like mind. It is idle for any man at this time of day to deny the fact that in every great and small city there are multitudes of men and women who find the older forms of religious thought and teaching impossible, and whose religious life, thought and feeling no longer find a channel in them. Some of these, a growing number, are already lost to the churches, have openly broken with them and make no bones about confessing that conventional religion has no meaning for them. The foundations of their early faith if such they have ever acknowledged, as many of them have, have been shaken to their base and the pillars of its structure lie shattered and broken in the dust. They not only do not go to church, but they have no disposition ever to go again, and their temper in this matter, so far at least as conventional forms of religious worship are concerned, is unlikely to undergo any great change. Some of these people call themselves agnostics, and yet I have known many such whose agnosticism was so reverent and sincere that it has surpassed the superficial faith profession of a multitude of churchgoers—many who in their supposed ignorance of God live more nearly in harmony with the great life force of the universe than some whose prayers are familiarly addressed to a familiar deity. And there are some of this great number who call themselves by no name, but who are groping in the dark, often friendless and alone, after the deeper truths of life and living. And some have a faith of their own, wrought in bitter sorrow and tears, to which they cling with the loyalty of a deep devotion, but about which it is hard for them to speak to others because they fear that there are none who would understand that their departure from the conventional forms and doctrines of faith represents the act of their highest loyalty to conscience and the most definite promptings of the inner voice. And some are seeking light but see none, though their eyes ever seek to pierce the darkness which the loss of a conventional faith has brought about them. And there are some who as yet have made no open break with the churches, who continue to attend church services, sometimes out of the force of long habit and sometimes out of respect for the feelings of friends and loved ones whom they shrink from wounding by an action which they fear

would never be understood. But their attendance upon ordinary church services is purely perfunctory, while often they chafe under an inward protest against what have become for them meaningless words, empty forms and vain doctrines. Not only do they not find spiritual inspiration, help and vision in forms and services intended to promote these ends, but often they find themselves in a state of open revolt against what to them are the insincerities which a conventional worship forces upon them. They do not believe the old doctrines, nor will it be possible for them ever to believe them again, and while they still continue the practice of church-going, church-going has for them none of the meaning and worth which under other circumstances it might have and ought to have. After all, merely to attend church services because it is the proper thing to do and adds a little to one's respectability does not amount to much unless there is some vital connection between the individual's own most sacred convictions and the common aims and teaching of the church attended. For myself, I would rather have the man who stayed away from church altogether than the man who with the sense of a lie in his heart takes upon his lips, week after week, the words of creeds and beliefs that no longer represent his own inward and assured conviction and who before God's altar and the world acts that lie in reference to the deepest things that can engage human attention. It is a most serious problem for the churches of Christendom today that of the great number who own a nominal allegiance to their faith, there are all too many who are insincere in the utterance of the beliefs which the creeds force upon them, and who repeat the words of the creeds with all sorts of mental reservations. Both within and without the churches, there is a growing discontent with the older forms of conventional creedal belief and a consequent lack of reality in forms of worship which depend upon them. And here is the important fact. For the most part, the people who find themselves growing away from conventional forms of religious worship are people of true earnestness and often of passionate moral enthusiasm. They have no wish to break with religion and they would welcome the fellowship and inspiration which church associations afford were it not for the insincerity which, in their present state of mind, association with a creed-bound church imposes upon them.

Here is one of the great needs of life today which it must be the aim of the liberal church to meet—which it seems to me our liberal churches have been specially called into existence to meet. With a simple covenant of purpose instead of a requirement of creedal belief as the basis of fellowship, our liberal churches everywhere offer to men just that opportunity of association and fellowship which they are seeking and needing. It is our first aim to combine a true spiritual fellowship with absolute theological and intellectual liberty. It is the glory and possibility of our liberal church that in it every man is free to think his own thoughts and render loyalty to his own convictions without let or hindrance and there are absolutely no fixed creeds or statements of belief to bind either minister or people. I have come to Trenton because I believe that in this city there must be a large number of people who need just such a free spiritual fellowship as is our aim, and it must be our most serious effort to bring them together and enable them to see that the great mystic facts of religious experience are in no sense dependent upon the authority of ecclesiastical creeds and dogmas.

There is another need which it will be our aim to meet, and that is the need for persistent educational teaching along the lines of liberal religious thought. Only too often the attempt has been made to frighten people into religion. The methods of religious teaching have thus far been for the most part dogmatic rather than rational. "Believe." "Believe on the authority of this scripture, or this church, or this ecclesiastic" has been the great burden of all too much religious teaching, and reason and rationality have been relegated to the background. In some churches, indeed, to this day it is almost an offense for a young man or woman to ask too many questions, and, when questions are asked, as often as not they are evaded. Beyond all doubt, we must have a new method in religious teaching and the principle of investigation and

shrewd critical inquiry must be welcomed instead of rebuked. If there are any realities in religion, it is foolish to suppose that any harm can come to them from reverent inquiry and patient investigation, and, if there are none, not all the dogmatics in the world can keep religion alive when men and women really wake up to do their own thinking, as they are gradually beginning to do.

It seems to me, moreover, that educational teaching along the lines of liberal religious thought is especially needed because there are so many whose lives are clouded and whose perspective in life is all awry because of the thralldom of old superstitions and errors that still persist. The fear of hell in the old fearsome sense is still a terror to many simple souls, in spite of the fact that the old thought of hell is nothing but a crude superstition and that it has been abandoned by practically all the intelligent clergy and laity of the great churches, with the possible exception of the Catholic communion. It is time for men to have the courage of their convictions and admit frankly that they have passed on from the old viewpoints. It is time, too, I think, for the churches to do the same, though there is a tardy reluctance to do it which makes the witness of the liberal church all the more important and necessary. It is for the liberal church to show that the old dogmatic methods in religious teaching may be safely replaced by the methods of the newer scientific spirit, and that religion suffers nothing of detriment in consequence.

Then, again, there is the need for a reinterpretation of life and a restatement of religious aspiration in the light of modern democratic outreach and impulse and in the terms of present-day life and thought. And this, so far as I have been able to discover, very few of the churches of the great orthodox bodies of Christendom are attempting, on any adequate scale at least. There is a whole world of difference between the philosophy and world-view of the ages that gave us the historic creeds of Christendom, and the philosophy and world-view of the present day. We live, indeed, in an entirely new world of thought and feeling; science has reconstructed the story of creation and written it anew in the language of the most thrilling romance; democratic triumphs have revolutionized the social aims, feelings and conceptions of the world, and yet conventional religion for the most part persists in proclaiming its message in the language and thought forms of early and darker ages, the result being that instead of interpreting life in a way that gives men courage and enthusiasm to face its responsibilities, the teaching of religion often serves to confuse their thought, muddle their minds, and dissociate their common activity from the great life struggle of the universe.

It must be the aim of the liberal church to reinterpret life to the world in the terms of evolutionary creation, and to show that a vital relation exists between every man's heart throbs and the master struggle that has brought him to manhood. Not until religion is restated in the terms of democratic outreach and in harmony with modern impulse and knowledge can religion bceome again a vitalizing force in the lives of men and in the progress of human affairs. Oh, my brethren, we need what Dr. Charles W. Eliot, our honored President Emeritus of Harvard, not so long ago called a "renewed Christianity." Creeds and dogmas have obscured the simple ethics of the Galilean teacher, and the winsome voice of Jesus has been hushed beneath their din, until the world has lost the sound of its accents. It was George Bernard Shaw, the iconoclast of Great Britain, who recently said in his latest volume of plays that "This man, Jesus, has not been a failure yet; for nobody has ever been sane enough to try his way. Barabbas has stolen his name and taken his cross as a standard."

We need, and of all religious needs this is today the greatest, a renewed Christianity, a revitalized religion, and a new connection established between the teachings of religion and the most mundane of practical affairs. I think this morning of the great European debacle with its unspeakable horrors, waste, crime, and its legalization of atrocity in the name of war, and I say, surely here is manifest a great need—a need so great that to contemplate it overwhelms one with shame and grief and a pain that is almost despair. Nothing now can wipe from the page of history the bloody blot

of this latest horror, but everywhere thinking people are asking, "What in the future can save humanity and the nations from a recurrence of so calamitous and fearful a disaster? And what is to be our safeguard against such a recurrence of calamity?" Plainly enough, we cannot look to a creedal and dogmatic religion to save us, for in all the world's history there is no failure so appalling as the failure of organized Christianity after twenty centuries of teaching and preaching to avert such a disaster; nor is there anything to compare with the lamentable impotence of organized religion to make its influence felt in the counsels of men and nations to bring to a close a horror that is too fearful for human eyes to look upon. Nothing, it seems to me, can save us in the future from a recurrence of such calamity but the force and sway of a simple and practical religion that shall not merely preach a doctrine of brotherhood and good will as a theoretical ideal, but that shall in some way bring the permeating influence of the SPIRIT of brotherhood and good will into active operation in the hearts of men throughout the world.

If there is anything in life in which I rejoice today, it is in the fact that I am alive in this hour of the world's supreme need with the consciousness of the power and efficacy of a simple gospel of practical religion to preach to my fellows, and with the confidence that in the growing liberal movement there is to be found a way to truer fraternity and more vital kinship between the nations of the world. Let but this message of the inviolable dignity, divinity and sanctity of the human soul in all its relationships and the brotherhood of all mankind be proclaimed abroad throughout the world and be linked up with the struggles of our human lot, and a new day will dawn for humanity, even such a day as prophetic eyes of old foresaw and heralded when the ancient seer spoke of that coming time when men "shall beat their swords into ploughshares and their spears into pruning hooks." And it's coming yet for a' that —oh, I believe it—"It's coming yet for a' that, that men shall brothers be and form one family the wide world o'er." It is but little perhaps that you and I together can do to hasten that yearned-for hour, but it is upon the little that we and others like us can do that its coming depends.

I would that we might make this, the hour of our first service together, an hour of solemn consecration to the service of the world's great need and to the task of spreading abroad those principles of a profound, practical religion and a simple, sincere ethic upon which alone the world's happiness, progress and abiding peace depend. I want to help the men and women of this city to see God in all the affairs of daily life, and to consciously link up their efforts in the direction of a larger world good with that great effort to which all the ages, conscious and unconscious, bear witness. I want to bear to the people of Trenton the message that the God after whom they have so often groped is here in our midst, and to show them what His presence means. I want to show them that life is at once a joy, a task, and a mighty responsibility, and that every individual soul is linked to the whole process of the universe's unfolding. And I want to do the little I can to bring men and women everywhere into the sweet fellowship of a gracious, fraternal spirit and into mutual cooperation in the pursuit of the highest aims and ideals. Will you not help me in this—you who have signed the simple bond of our covenant of fellowship, and you, too, who, while not having taken this step, have shown your interest in our aims and aspirations by your presence at this service this morning?

TROUBLE.

Trouble has a trick of coming
Butt end first;
Viewed approaching, then you've seen it
At its worst.
Once surmounted, straight it waxes
Ever small,
And it tapers till there's nothing
Left at all.

So, whene'er a difficulty
May impend,
Just remember you are facing
The butt end;
And that looking back upon it,
Like as not,
You will marvel at beholding
Just a dot!

—[Edwin L. Sabin.

Pail or Bucket

By Rev. Charles E. Snyder,
Minister of the North Side Church, Pittsburgh, Pa.

BACK East, where is home for me, where my parents are buried and my memories are rooted, they call an ordinary vessel for the transportation of liquids, a "pail." They talk of the milk pail and the water pail. But west of the Alleghenies they say "bucket." After I had been out here awhile, long enough to acquire some of the native habits of speech, I journeyed back home, and talked about a "bucket." Now, the word there has the specific meaning of "The Old Oaken Bucket," and when I mentioned the milk bucket, they laughed at me rather sarcastically for having fallen into the ways of the foreigners of Western Pennsylvania. And sometimes out here I slip back into my native tongue and say "pail," and the natives smile respectfully at my queer localisms.

Yet, pail or bucket, it's all the same thing. Despite what you call it, the reality is the same, the reality that contains the milk. The name is but the symbol for the reality, the invention of language to denote the fact. Whether we call it by one symbol or the other, the fact is unchanged.

In the study of the evolution of religions or of comparative theology, one reads a variety of words used as the names of deity. There were systems of the "gods," some defined along nature lines as the gods of the rivers or the trees, the ocean or the sky; some conceived along psychological lines, as the gods of hate or love, of force or purity. Now, these gods were living together in harmony as in the regal courts of Olympus; but generally they were fighting for power or revenge, as before Troy or on the march of Moses.

Whatever may have been the "heathen" source of the "gods," they were rooted in living experiences of human souls. I do not mean the conventionalized names, used as a matter of habit in religious formulas, nor the something to be believed in on hearsay as a dweller in the interior believes in the Atlantic Ocean as textbook knowledge. I mean the actual experiences of the ocean in its quiet lure or in its grinding power, the sky in the beauty of the morning or in the rolling threat of a lurid summer afternoon. I mean the conscious presence of beauty, or love of patriotism, or moral consciousness groping for the right; or of vengeance dominating a life, or pride defining a jealous god. All of the theological conceptions, be they of god or devil, of invitation or fear, of mercy or vengeance, of justice or hate, have grown out of the conscious experiences of the human heart. They are rooted in the dominating emotions of folks wrestling with life's problems.

Thus grew the whole catalogue, Diana and Isis and Easter, Yahweh and Mars, Moloch and Ormazd, Odin and Jupiter. Our interest does not lie in the threadbear arguments that they are or they are not, of false gods and true ones, with much pride on the one side for the true faith and much contempt for the other. They were not, these ancient deities; they were not, more than the earnestly wrought out understandings of infinite realities by human minds when the world was young. They were, the realities of actual experiences in the inner lives of men and women going through the sunshine and the storms, the fulfillment of hopes and their destruction.

Our interest lies with the source of these various names, told of in many conflicts among nations, known in many conflicts in souls. The names which were held sacred by the worshippers, and for which much loyalty was spent in fighting, were symbols. They stand for something inside of the men and women who clung to them. They are expressions of dominating experiences into which folks were flung. The spirits that met those experiences joyfully and with thanksgiving, sorrowfully and with fear, saw the reality of circumstance in fragments, and named the fragments gods for their compelling power. They saw the world divided among restless, ambitious, jealous peoples, fragments of the race; and defined the power of each part in its racial deity. They felt the influences of loyalty or revenge within themselves, and built up deities out of the elements of their souls.

One smiles at the definitions of these ancient deities now, measuring them by our standards. It would be funny to worship a Janus whom they brought forth into the light when they needed him in time of war and whom they locked up again when the need passed; it would shock our sense of purity to offer tribute to a Venus, or to serve the cruelty of a Yahweh of Saul's time. But down below the outgrown standards that measured the gods was a Spirit in man and It was giving him understanding. It filled him with a restless seeking force to explain the facts of life inside of him and outside. It gave him the sense of worship and the power of ideals. It filled him with a power to seek some good, for even the ideals that we hold unworthy represent some infinite good to their worshippers. Men have never consciously sought an evil. The hopes and purposes and customs that have been outgrown were once the understanding of righteousness. Even the repelling impulse of vengeance stood for a loyalty that has not passed away from war-split Europe or from some Americans who very honestly demand retribution for damage done by our belligerent neighbors. All of the moral progress of the world is made by the victory of good over good, of right over right. No man or nation is ruined by the conscious, planned pursuit of evil, but by the pursuit of a good that is badly judged or unworthy. The drunkard is dominated by his desire for the exhilaration of his indulgence. The nation is wrecked for loyally believing in the fixed righteousness of its own superiority over the rest of the world. A people decays for seeking the mistaken good of dependence upon its superior mortals, as priests or political bosses or captains of high finance.

There was a Spirit in the worshippers of the ancient gods, and It was giving them such understanding as they had. If we have more, we may give thanksgiving but without contempt for what went before. Whatever of exalted intellectual or moral understanding is ours, it has grown out of the discarded systems. Without Judaism with all of its ecclesiastical stagnation, there would have been no Christianity; without the earlier Hebraism with all of its crude cruelties there would have been no Judaism. Without Catholicism, there would have been no Protestantism; and without Protestantism, the Liberal Confidence of today would not be. The same Spirit has struggled tirelessly on to give us understanding, and our children's children will be in Its care with further problems to solve. We understand only a fragment yet.

By virtue of the Spirit that was in them, the believers in pagan gods worked out faiths, and named them by different names; but it was the same God inside, whether "Greek, Barbarian, Jew," whom they saw in part and knew in part, and worshipped in part, even as you and I. They called Him by different names; but, as with pail and bucket, the reality was the same. One universal experience of God runs through the race. It is the same Spirit and Truth urging Its children on. We are all of one blood; and the many-named altars are the tributes to The Unknown God who is seen in part and known in part.

Later on, this polytheistic development was paralleled by the sectarian growth of Christianity. Each denomination, with its fragment of truth, named that fragment God; and there arose an army of "Christian" gods, Presbyterian, Lutheran, Episcopal, and so on, each with its support of loyal followers, ready to fight with much argument or with guns, if need be, for the god of words that took the symbol-place that the god of stone occupied beforetimes. One is likely to deplore, or to sneer at, according to his bent, the sectarian warfares that have characterized the Christian movement; but they were inevitable. The various movements were born in white-hot realities of human soul experience; they were the expressions of facts in the souls of men and women—facts so great and so real they begat a religious enthusiasm and took on an infinite aspect. They grew out of real fragments of truth that came in contest with other fragments after the way of progress; and despite the disgust the sectarian conflicts inspire, they were better than the religious monopoly and monotony that went before, with its intellectual and moral stagnation. The Spirit and The Truth was having its way with men and they were expressing that way in the best terms they knew.

They were doing what they could. It is our place to discover and use better ways.

This is not said to justify sectarian contests, nor to uphold denominationalism. Every fragment of truth has its dangers, and this one has two, one at either pole. On the one hand, it may sprout the blindly conventional following of "my church" as the only one justified of God, with an adamant doubt of any other having a pathway to salvation. Sectarianism that is merely a tradition that one is born into or acquires by marriage is no better than "a bloomin' idol made of mud wot they call The Great God Bhud." The only religious pretension that is of worse consequence is that adopted for local social reasons, because it helps to entrance into "the best set." Presbyterianism, in its day of vitality a world step toward the destiny of man, lost its soul in less than a century and became a graven image preserved in tradition. Its adherents fought over dead leaves, and living souls found no satisfaction in its attenuated dogmatism. Such sectarianism, the commonest form, is a religious parody. It puts the lifeless fragment of truth, inherited as an heirloom, on the altar, and misses The Living God. It elevates the institution to a pedestal of holiness, unmindful that "in three days" are temples erected and in three days can they be destroyed. It takes pride in the perfection of its creed, which is like the beaver's dam; in its very perfection it marks the end of the beaver's possibilities. Whole generations of religionists are like beavers; they never get beyond the way their fathers builded, they are simply repeating by instinct the motions that were born of necessity centuries before and have become inherited customs, like the clothes an Eskimo grows up into.

A denominational contest growing out of no worthier root than that, or another that is merely a fight for existence and the preacher's salary in competition with neighboring "churches," is a poor substitute for religion; and the contestants are but poor substitutes for churches. For the word "church" means power; a church is a place of power unto righteousness, justice, hope, faith, and the peace that is the inheritance of the soul that can say out of its fullness, "In the world ye shall have tribulation. But be of good cheer; I have overcome the world." An organization that is occupied with fulfilling its social status in the community, or with fighting for its existence in a mean competition for the survival of the strongest and never knowing that whosoever would save his life shall lose it; an institution that is content with building beaver dams according to tradition, is not a church, despite its gilded altars or its sacred aisles kept separate from the world with locked doors six days of the week.

The most of our sectarianism is of this sort, which cannot be justified. It disgusts some folks with its pettiness, with its cupidity, with the irreligious bias of its leaders for their high-priestly interest in their positions on commissions or editorial boards or in their episcopal ambitions. Denominationalism of that sort is the same level as the war in Europe, a useless contest for a place in the sun. One is likely to grow cynical of religion before it; or pessimistic of human nature, like John Calvin; or Brahmanistic, with a pitying contempt for the fighting castes who know no better, which breeds an anemic liberalism, that gathers together in a "select" cult to thank God "we are not as these publicans are." Which is the danger at the other pole.

But there is a sectarianism that is worthy. It is the lively, fearless expression of a vital fragment of truth, held essential for the growth of human nature and human welfare. It is a loyal setting forth of doctrine that the world needs. It is "keeping the faith" in face of discouragement, neglect or humiliation by the "beavers" who come, led by curiosity, to hear "what this babbler saith." It is the firm persuasion of a doctrine that can help a man, and men, to relay the foundations of life. It is the fearless assertion of vital moral opinion embodied in the essentials of a movement, to supply the necessities of folks. It is an abiding faith in the value of that movement to human problems, which does not hestitate to proclaim from the housetops that which hath been learned in secret.

We, of the modern liberal movement, have not missed the dangers. We have tried to avoid the crude denominationalism, the useless contests, and have too

frequently slipped over towards the Brahmanistic pole; or, in our effort to attain sweetness, we have lost virility. In our efforts to find a common bond for the fragments of truth, we have printed the word "Unitarian" at the bottom of the circular, in small type. We have met to congratulate ourselves that we are "the leaven" that the older churches are feeling, and have been pitifully satisfied. We have marked time with some outgrown traditions of the days when there were giants, and have forgotten that we need giants today.

For the cities of this country need Unitarianism, in all the fearless vitality of a Paul preaching young Christianity two thousand years ago. If there be any value in the assurances of Unitarianism, there are troubled souls that will welcome them; but, beyond that, if there be social values in the doctrines we hold, this is the time to say them. And fundamentally Unitarianism has possession of the deepest social need in this day of recreation. It is the only expression in America of the democracy of God, of a religion democratized, and a theology that is one with the Declaration of Independence. There can be no vitally effective religious influence in American society that is preaching the conventionalized monarchical theology. No man or woman can be essentially, in spirit, an American who is permeated with, or clings with a Tory tenacity to, the religious ideals that have been transplanted here from medieval Europe. America is as a man with a conflict in his mind between his scientific beliefs and his religious creeds; it has a chasm in its spirit between its political profession and its theology. Despite what we see of the liberalizing of older churches, the great mass of them have not felt the process; they are living "in the cellars of theology among the canned goods," and are permeating their followers with its influence.

There will be no effective, fundamental, social and industrial regeneration, until Americans have learned that democracy is a quality of God, and have come to undertake their democracy and religion as one. Various groups may propose their class solutions of the problems in the spirit of young Calvinism which said to kings and prelates, "We are as good as you;" but America shall not come into its own, until Americans have learned to approach their problems in the spirit of those grown-up sons of dried-up Calvinism, who shook the world in '76, which spirit saith to the least of the children of men, "You are in the sight of God and in your right to all of human hopes, as good as we." Justice is bred of no other philosophy. Righteousness grows full-fruited from no other roots.

God forbid that our preachers become mere social reformers, preaching the dogmatism of some sectarian platform wrought out in convention assembled, and committing in that field the error of creed we have avoided in theology! But God give us all understanding and courage to proclaim the gospel of the democracy of God, and not be ashamed of the name we bear, nor barter it for a mess of the pottage of recognition by the other preachers in the community, for so early Christianity gave its soul in exchange for Constantine's favor and the peace that killeth!

If we can attain to that elevation of denominationalism, without hatred or jealousy or denunciation for our neighbors or a pitying contempt for them because they are not as we are, without fear of being known as heretics or envy of established orthodoxy and its outward peace, without a blind worship of Unitarian tradition but with a living persuasion of Unitarianism as a vital saving force—if we can accomplish this, we shall be serving a great end with our fragment of The Truth.

There is yet another result of our seeing in part in the modern polytheisms of the philosophical libraries where are collected the definitions that men make of God in their laboratories or their studies. Long conflicts of words ensue about the fragments of Reality that are seen here and there and given various names as the older heathen catalogued the fragments they discovered; and the contestants forget that they are seeing in part. God is power, says one—the vital energy of the universe. Certainly; God is power, but that is not all. He is the vital energy of the universe, but that is not all; it is only a part. The energy that rolls the planets through their orbits or that sleeps mysteriously in a cell is not

all there is of existence. There is the energy of a mighty consecration as of a mother giving her youth and beauty and hopes freely for the hopes of her child. God is force, says another—the force of the physical universe. Certainly; but there is also the conquering force of character.

The materialists, if there really be any such persons, who can find nothing but physical realities in the universe are seeing in part. They are building up certain fragments of truth into infinite proportions, and forgetting there are other fragments that are just as real. Physical science has arrogated to itself the title "natural;" but the realities of the mind are as natural as the realities of the body, and stronger. Whatever may be said in extenuation of personal impurity because of the natural impulse of lively cells, the moral sense is as natural as the physical sense, and of greater social value. Whatever may be claimed for the discoveries of the chemical laboratories, they do not replace the unseen realities of character. They are at their best but parts, fragments of the whole mystery of existence.

Young science is passing through the arrogance of its youth and accomplishments. So great has been its growth of power that there are being repeated in its name the mistakes of narrow dogmatism that have marred and stunted religion. As the makers of creeds left out of their systems what they didn't like, the modern philosophers who speculate from the small beginnings of their microscopes leave out what their microscopes do not reveal—and they see only in part. The microscope never showed the power of loyalty to an ideal; the telescope never revealed the force of consecration by love; the scalpel never laid bare the moral consciousness; in no dissecting room yet have there been shown to a group of students the powerful operations of faith or of doubt. Nor can these be left out, or discarded as "illusions," as "by-products," because they are unseen. They are the effective realities of our existence, and the materialist knows it in the practical issues of life and believes it except where he is arguing for his fragment, or quarreling over the use of "pail" or "bucket." He may, in his expertness with words, argue religion into the vague realm of the imagination or of the emotions; but he forgets that every work of science or of art has first existed in the imagination and that when he goes home at night he rejoices to have the reality of emotion meet him at the door and throw her arms about his neck. Much has been said rightfully about the arrogated wisdom of the priests and general assemblies, who have spent much time limiting God and themselves; but the scientists, except for the chosen few, also have to learn that they see in part.

God is wisdom, says one, or truth, or love. Undoubtedly; but no one of those symbols tells the whole story. Wisdom minus love is a frigid hedonist misgrowth; and love without wisdom is a flabby power which spoils children where it would save them. God is beauty, is the burden of a song. Certainly; but the beauty of a well-fostered garden must be supplemented by the usefulness of the fields. God is Friend, Helper, Father, The Great Physician! Without question; but there is also the enduring reality of A Mother! If the peculiar arithmetic of the doctrine of The Trinity on its practical side meant that God is at once a father, a brother, and a helper, it is true; but why limit it to the three? There are other realities which the male sense of superiority doesn't like to admit.

And so we have all these words, symbols, for the same reality; and no one of them tells it all. "Some call it consecration, others call it God," as in the homely simile some say pail and some say bucket, according to their bent. But The Great Reality is there, without; is here, within; reacting on us, every one, somewhere. We each have our God-spot It may not be included in the matters the preachers have conventionalized, or in the catalogues of scientific orthodoxy; but it is the place of touch with The Great Reality. It is the entrance of God into the soul. It is the part where "My Father and I are one."

To believe is to be happy; to doubt is to be wretched. To believe is to be *strong*. Doubt cramps energy. Belief is power. Only so far as a man believes strongly, mightily, can he act cheerfully, or do anything that is worth the doing. —[F. W. Robertson.

The Second Unitarian Church, Brookline, Mass.

On Sunday, November 12th, the Second Unitarian Church of Brookline, Mass., will dedicate its beautiful new colonial edifice at the corner of Sewall Avenue and Charles Street, Brookline, with the following program.

MORNING SERVICE, NOVEMBER 12TH.

Address; "Our History and Our Hope"—Rev. Edward D. Towle, first minister of the Second Unitarian Society of Brookline.

Address, "Our Ideals"—Rev. A. W. Littlefield, second minister of the Second Unitarian Society of Brookline.

Presentation of Keys—Mr. Freeland Jewett, Chairman of the Building Committee.

Acceptance of Keys—Mr. A. A. Wardell, Chairman of the Prudential Committee.

Act of Dedication.

Prayer of Dedication—Rev. Abbot Peterson, minister of the First Parish of Brookline.

Address, "Our Present Task"—Rev. S. A. Eliot, President of the American Unitarian Association.

EVENING, NOVEMBER 12TH, 7:45—A PURITAN SERVICE.

Music by violins, cello, and bass viols.

THE SECOND UNITARIAN CHURCH OF BROOKLINE.

Address, "Our Indebtedness to the Pilgrims"—Rev. A. B. Whitney, minister of the First Church of Plymouth, Mass.

Address, "The Puritan Commonwealth"—Rev. E. D. Johnson, minister of the First Church of Salem, Mass.

Address, "The Puritan Virtues"—Rev. Charles E. Park, minister of the First Church of Boston.

Singing by a chorus under the direction of Mr. A. A. Wardell.

MONDAY, NOVEMBER 13TH, 7:45 P. M.

Laymen's Meeting. General Topic, "The Church in Its Relation to Public Questions." Speakers to be announced.

TUESDAY, NOVEMBER 15TH, 2:30 P. M.

Meeting under the auspices of the Woman's Alliance.

Address, "What Alliance Women Have Accomplished in the Past"—Miss Anna Bancroft, President of the National Alliance.

Address, "What Alliance Women Hope to Accomplish"—Mrs. Caroline S. Atherton, Recording Secretary of the National Alliance.

Tea served at 4:30 p. m.

WEDNESDAY, NOVEMBER 15TH, 7:45 P. M.

Young People's Meeting. "The Interests of the Sunday School and Y. P. R. U." Speakers: Rev. William I. Lawrence and Rev. William Safford Jones.

Finis opus coronat. Mr. Van Ness and his people are to be congratulated on their pluck, enterprise, hang-together, and whatsoever other qualities go into the building of a church edifice which honors the landscape and the people who placed it there. So many church buildings invite destruction from the beginning that it is always a relief to encounter now and then one that is certain to make a friend of every eye; and of such is the new home of the Second Unitarian Society of Brookline, Mass.

This beautiful new building, designed by Edward J. Lewis, Jr., is in the style of the old Massachusetts meetinghouse. It is built of dark red brick with white trimmings. The front porch, with its imposing Ionic colonnade and broad steps, affords a dignified entrance and a fitting base to the tower which blossoms out at the top into a quaint colonial landing, surmounted by a gilded dome. The church is entered through a series of connecting vestibules; the auditorium is nearly square, surrounded on the back and sides by an old-fashioned gallery. There is a shallow chancel, flanked by the recess organ and the minister's room. The interior is treated with gray walls and ivory-white trimmings, a richer note of color being given by the red furnishings. The pulpit, lectern, choir stalls and communion table are designed in harmony with the edifice. In the basement are a large social room and retiring rooms. An underground passage connects the new building with the present parish house.

Into such an achievement has gone, of course, a vast deal of what is rashly lumped under the name of "sacrifice," referring to a joyful output of time, money and creative energy, to the end of doing something worth while.

Here, in the center of Brookline, was a promising field where Paul (Towle) had planted and Apollos (Littlefield) had watered; and lastly came Thomas (Van Ness) to insure that the work of his predecessors was not in vain. Henceforth, let the prefix "doubting" be assigned to some other apostle; for, certainly, Thomas Van Ness has no use for it, and the proof is before us.

Externally inviting, the new building is no less beautiful and homelike within. To cross the threshold is to feel at home. The best colonial traditions are preserved in the old-time galleries, organ loft and tall, clear-glass windows, letting in the fine old honest daylight, with which so many of our modern churches are so totally unacquainted. Whereas, the Second Church of Brookline is well acquainted with daylight, and finds it hamless, wholesome and positively esthetic; and this fact will doubtless have its influence later on.

As a hothouse has been called "a trap to catch sunbeams," so with a church building. It is essentially a trap to catch (and hold) parishioners, sunbeamy or otherwise; and, by every known test, the catch of the Second Church is destined to be a good one.

With its social, sunshiny congregation, housed in a beautiful and homelike edifice, and presided over by a minister after its own heart, the Second Church is assured of a future worthy of its enterprising past. It brings to Brook-

line a fresh version of the modern message of democracy and good will; and invites the unchurched and homeless of all sorts to the shelter of its hospitable roof.

Again we congratulate this heroic minister and people for a heartening example of enterprise, crowned with an honorable success.

EDWARD CARPENTER.

AN APPRECIATION AND AN EXPOSITION BY EDWARD LEWIS, THE MACMILLAN CO., NEW YORK.

If profound sympathy with a writer and a keen sense of appreciation are any qualifications for expounding his work, Mr. Edward Lewis is assuredly well-fitted for the task he essays in attempting to interpret Edward Carpenter to the world. There is something intensely thrilling about the way in which he speaks of his own discovery of Carpenter, and tells how, towards the climax of an inward personal crisis which had been gathering for some years, the voice came to him out of *Towards Democracy*, "the scripture I held in my hand," like a divine call issuing from the great life of equality, freedom and love.

"With the suddenness of a miracle, I was out through the open door; my Self was harmonized; my problems were not solved, they were transcended; if ever I should engage with them again, it would be from above them. I was standing on a hilltop, taking deep breaths of the sun and wind and space. Never, since childhood, had I been so inwardly peaceful, balanced, strong, happy. I was out in the open at last."

One can hardly expect from so enthusiastic a disciple and so deeply appreciative an admirer that calmness of critical analysis which a more detached biographer might present, and Mr. Lewis has not given us a cold and critical analysis. He has given us something better—a living, warm, and profoundly sympathetic insight into the spirit and teachings of an author (may we not better say "Prophet"?) who, if for no other reason than because of his close kinship with Walt Whitman, ought to be known and loved throughout the American continent.

If democracy is ever to understand its mighty spiritual sanctions and rise to any full measure of spiritual consciousness, it can only be as it drinks deeply at such fountains as are opened up by Carpenter and Whitman. We have waited long for a true exposition of *Towards Democracy*, and certain other of Carpenter's sublimely spiritual utterances, but the reward of our waiting is full and abundant in that it has at last given us the interpretation of one who stands so close to the author and who can expound with such deep insight and sympathy and understanding.

It is not to be assumed from this that Mr. Lewis's book is without critical value. Not for a moment does its author seek to avoid the problem of the extent of Carpenter's indebtedness to Whitman, to the discussion of which considerable space is given in the first chapter; and in tracing the remarkable anticipation by Carpenter of certain views to which prominence has been given by Henri Bergson, Mr. Lewis reveals a power of careful critical comparison. All that is implied is that this critical element is transcended in this book by the ardent conviction that Carpenter stands as a master with a vital message for mankind.

When the Rev. E. W. Lewis resigned from the pulpit of the King's Weigh House Church, London, some little time ago, and, shaking the fetters of English nonconformity from him, went out into the wilderness in quest of a larger freedom of mind and action, there were those of his friends who were troubled, fearing lest his action might mean loss to that cause of spiritual freedom of which he had long been so faithful a witness. Today they may well feel reassured. For Edward Lewis, author and interpreter, more than vindicates the Rev. E. W. Lewis, minister of the King's Weigh House, and his somewhat dramatic and little understood action. Welcome! thrice welcome! art thou, dear Lewis, into the ranks of the new interpreters of democracy, who see democracy, not as a mere political experiment, but as a mighty spiritual outreach, the travail of the Son of Man, "the organic growth of God Himself in time."

E. H. REEMAN.

Trenton, N. J.

G. Bernard Shaw on Religion

BERNARD SHAW is never anything unless picturesque and startling; and seldom anything unless rasping and exasperating. But he is always interesting and almost always thought-provoking to a most wholesome degree. He has an amazing genius for saying things we like in ways we do not like; and of putting things we do not agree with in ways that wickedly delight us. He has opinions, and, besides that, something to say, about every conceivable thing under the sun. Recently, the *Christian Commonwealth* of London presented the following fore-summary of a lecture which Mr. Shaw is to deliver this fall, on "Religion." It surely contains thought-provoking matter.

"Religion, as the tie of a common belief that the destination of the human race is perpetual, unprogressive and unproductive, with imprisonment in a place of torment or a place of bliss after a qualifying period of threescore and ten years on earth, no longer exists among educated people. It was superseded by a negative phase of conviction called Agnosticism by its timid or intellectually cautious and accurate professors, and Atheism by the bolder and cruder spirits. In this phase, reluctance to recur to the hypothesis of a mind or purpose in forming the universe was so strong that physical and biological science occupied itself almost exclusively with the feats of physical structure and modification of organism that can be effected by apparently blind and purposeless forces, such as polar magnetism, natural selection, and high explosives. This preoccupation reacted on politics; for example, the present European war is essentially a Darwinian product. The Agnostic negative phase has now been superseded by an already quite firmly established positive belief in creative evolution as a force continually operating in the universe, and operating towards a destination. The return of a belief in creation with a purpose, and consequently in evolution with a destination, means practically a restoration of religion. To the Agnostics and Atheists and Scientific Materialists this seems to be a relapse into superstition.

"It is not so, however. The purpose in creation was formerly conceived as a fully conscious and fully informed purpose, thereby wrecking its credibility on its many and obvious blunders. It was also conceived by the more amiable section of the religious world as a benign and beauty-loving purpose, thus again wrecking faith on the rocks of cruelty, disaster and the repulsiveness and indecency of many natural methods. A controversy on the problem of evil, endless because insoluble, bored and worried the world. It has been disposed of by distinguishing between the will to do good and the knowledge of how to do it, or even any very definite vision of the good sought for. The step from conceiving and personifying the Creator as omniscient and omnipotent to conceiving Him as at best no wiser and stronger than the wisest and strongest personality He can create, as subject to the limits of the senses and mental powers He creates as well as to ignorance and stupidity, as having to proceed by the method of trial and error, is enormous in its emancipating and unifying effect. Men conceiving themselves not only as the instruments, but actually as the organs of God, will evidently achieve things impossible to men conceiving themselves as powerless in the hands of a master who has settled everything beforehand, and is merely playing an incomprehensible game of sheep and goats with them. The tie between those who are in search of knowledge and strength is much closer than that between those who believe that there is nothing further to learn than the Book of Books has revealed; that man cannot add a cubit to his stature; and that we are all merely rival courtiers of a universal throne. It was never possible for the religious man to be at peace with God whilst there was a radical misunderstanding between them as to the nature of God and the limitations of His powers; he was continually in the position of the growing child who is finding his parents out. Not until he realized—as children at last realize—that, instead of his having a right to God's help, God needed his, and could, indeed, do nothing without it, was any sort of real peace with God possible.

"Thus we see that the Agnostic-Athe-

istic-Materialistic phase had for its religious work the bringing of conviction of sin home to God Himself through an attempt to discredit and disprove His existence. It made an end of the hypothesis of an already achieved omnipotence and benevolence, and made it impossible to conceive the method of evolution—in other words, the practical activity of God—otherwise than as the method of trial and error, and often of disastrous and even atrocious error. But it did not occur to the preacher of the Agnostic phase that he was himself in any way responsible for the error. He rubbed it into God mercilessly until he had, as he thought, achieved Deicide; and then he blamed it all on to natural selection and reduced civilization to a mere struggle of blood and iron. He killed God, killed creative evolution, killed science, and finally killed several millions of men by high explosives. He reckoned, however, without the eternal miracle of resurrection. They all rose again, having learnt his lesson, and sent him to the dustbin, to his great indignation."

NEW BOOKS RECEIVED.

To Be Reviewed Later.

The Brook Kerith, *a Syrian story by George Moore.* The Macmillan Co. $1.50, net.

The Essentials of Religious Education, *by Charles William Heathcote, Instructor of Religious Education, Temple University.* Sherman, French & Co. $1.50.

The Religion of Experience: a Book for Laymen and the Unchurched, *by Horace J. Bridges.* The Macmillan Co. $1.50.

The Unpopular Review for October-December contains, among other things, the following striking articles: "The Devil and the Deep Sea" (by which antithesis is gently meant the Republican and the Democratic parties); "The Problem of Poverty: I. By a Platonist; II. By an Aristotelian;" "Some Reflections on Literature for Ladies;" "Peace by Force;" "Domestic Free Trade and Organized Labor;" "The Philosophy of Terrorism;" "England's Place in the Sun;" "Tango Time;" "In Praise of Nursery Lore;" "The Eternal Feminine;" "The War and the Professor of Literature;" "Popularity, Unpopularity, Impopularity;" "The Unmasking of a Fraud." All these articles are anonymous in the first instance, but the authors' names are published in the next issue—which makes things interesting.

THE GREATNESS OF EVERY DAY.

Full oft in dull, unbroken flow
  The river of our life steals on;
And thoughts that used to make it glow
  Are—all too willingly—foregone.

Some light comes still from Heaven—and yet
  The round of small prosaic cares
Wins, day by day, more power to set
  A gulf between us and our prayers.

Yet still we tread on wondrous ground;
  And need but grace to hear and see
What splendors gird our spirits round,
  What voices call us, Lord, to Thee!

Our least eventful hour is fraught
  With harms and helps no tongue can tell,
Nor leaves us till our souls are brought
  Nearer, one step, to Heaven or Hell.

—[Prof. Wm. Bright.

A DREAM OF A CHURCH.

A group of home-loving folks, not rushing into movements just because they are new, nor yet clinging to dead causes just because they are old, but putting every work to the test of Jesus' spirit, working abroad and at home in religion, in politics, in business, for right and eternal things.

A group of parents who are alive to the spiritual wonder of childhood; a parish flocked with boys and girls, and blessed with old men and women; a company of professional, business and wage-earning men who are intelligent in the work of the larger church.

A company of people eager for good work, friendly to strangers, finding religion a joy, and giving a place in the church for joy and laughter.

An organization where foremost is a desire for knowing and where there is felt the cross of doing the will of God.

—[From *Calendar* of Edwards Church, (Congregational), Northampton, Mass.

The Church of Free Spirits

By Rev. C. W. Reese

THERE is not much time for building ideal commonwealths while smoke stifles, flies poison and milk murders infants. Let there be action in practical matters and spirituality will take care of itself. The church is not an end to be enjoyed, but a force to be wielded.

The first stage of the controversy between free churches and the regular churches had to do with the interpretations of the scripture. This was lower or textual criticism. The second had to do with authority. This was higher, or historical criticism. Now we are in the midst of the third stage of the controversy, which has to do with the nature of the universe—with the nature of God, with the nature of life. Now the line of demarcation is not between liberals and regulars, nor between higher critics and conservative critics, but between free spirits and the rest of the world—including liberalists. I distinguish between free spirits and liberalists. Our denominational fathers were not liberalists; they were free spirits. Note the difference between liberalists and free spirits:

The term liberal is associated with tolerance. The concept free is much in advance of the concept tolerant. Originally, liberalism was merely a good-natured type of mind—one that opposed nothing.

Liberalism lacks the intellectual thoroughness of free spirits. Liberalists never challenged the authority of church and book; that was left for free spirits.

Liberalists lack the faculty of decision-for-action; they have the "report-later" habit. "I move the matter be tabled," is rarely heard from free spirits.

Liberals lack faith in the free interplay of free minds. They are constitutionally opposed to the action necessary in the free interplay of free minds, and their tolerance makes discussion an unnecessary evil.

Liberalists lack the spiritual ardor of free spirits.

A free church is an organization of free spirits; this is why I say free church and not liberal church.

Free spirits declare that life is what it is in virtue of action from within and not from without. There is no outside power acting on life, no outside power limiting action from within. It is up to life to look after itself. In a true sense, we are coworkers with God, i. e., with life, with the universe—of which we are a part. No movement, Zoroastrian or Christian, can be positively and permanently helpful which presupposes the universe to be at war with itself. There is no room for such opposing forces as Ormazd and Ahriman, Jehovah and the devil. "Nature is material and process and result." The mind of Plato or Jesus is as natural a development of life as silver, gold or diamond, and vice versa.

Free spirits believe that our personal responsibility focuses on the practical affairs about us. What value is a progressive view of the universe unless it is brought to bear on the home, the community and the state?

THE MAN—TO BE.

By Anna R. Billings.

What! "Nothing but a boy," you said,
"Freckled face and tousled head,
Mussed up clothes, and a dirty skin"?
But—
The making of a man's within.

Clothes count for little with a boy, dear,
Dirt adds pleasure to each joy;
Naught cares he for a dirty hide—
Yet—
The making of a man's inside.

Why, he's as full of grand ideas,
As you were back in earlier years;
So when you judge him, have a care,
For—
The making of a man is there.

—[From *The Universalist Leader*.

Those who have the most of happiness think the least about it. But in thinking about and in doing their duty happiness comes, because the heart and mind are occupied with earnest thought that touches at a thousand points the beautiful and sublime realities of the universe. —[Thackeray.

The New Unitarian Spirit

By Rev. Henry Hallam Sanderson.

It is perfectly evident to any observer who sees the facts that a new life is starting in the Unitarian body, and that we have entered upon an era of heightened idealism and increased courage. The past year the denomination undertook a nation-wide "Preaching Mission," which has developed into a very promising movement of liberal evangelism. This campaign for the wider proclamation of our faith was impressive from the geographical point of view. From the Atlantic to the Pacific and from the Canadian Northwest to Florida, the messengers of our faith went out in what was probably the most widespread movement for the declaration of our liberal religion that we have ever undertaken. These journeys, made by ministers of many of our churches and by officers of our national organizations, were planned with great care. These lines of travel wove a pattern over the whole land, and no great geographical district was overlooked. The length of the Pacific Coast, the width of the Mississippi Valley, the Southern, Central, Northern, and New England States —all of these important areas were visited by our messengers.

Not only were the journeys planned wisely, but on some of the enterprises there was interesting team work, groups of men traveling together and joining in the conducting of series of public meetings. In other cities, there were relays of men, some of these enterprises covering months of time, so as to make a long-continued impression upon these communities.

Not only was this work impressive from the geographical point of view and for the cooperation of groups of men, but in a new way our faith has found a method of proclamation. That is the adoption of what are frankly revival meetings. In a great many of our churches the plan has been adopted of holding "Preaching Missions" with public services every evening in the week. While this method of evangelism may be regarded as an innovation in Unitarian work, its immediate success has fully justified it. There are communities new to our message that have been profoundly moved by it, and there are parishes that have been in existence for many, many years that have found a new birth of spiritual life in response to this intensive preaching. It is interesting to see how quickly the Unitarian ministry has given evidence of having a considerable number of men who have real power in this evangelistic work, and who have gone forth with enthusiasm and consecration successfully to conduct such evangelistic meetings.

It is hardly necessary to say that, following the success of the past year, we are finding not the end of this new movement, but rather that the past year's work was but the beginning of larger things. The work of liberal evangelism is to go forward the coming year. Such meetings are to be repeated in many communities where they were held the past year, and to be conducted anew in other communities as yet unreached by this new method for the proclamation of our faith. It is evident that the people who are held together by the fellowship of our faith are by no means merely the coldly intellectual type which they have sometimes been supposed to be, but warm-hearted, responsive, spiritually minded, with great capacity for idealism, enthusiasm and courage.

Another phase of the new life that is moving in our body has manifested itself in quite a different fashion; that is, in the financial campaigns of the past year. Most people will be astonished to read that more than $150,000 was raised the past year for Unitarian enterprises, not counting the regular support of the Woman's Alliance and the Young People's Religious Union. The contributions for the support of the American Unitarian Association have increased nearly $10,000 beyond the $58,000 of the previous year. The Woman's Alliance planned an Endowment Fund of $25,000, and not only accomplished that, but exceeded the mark by more than $2,000.

Unitarians undertook to raise $40,000 for the purchase of Star Island and the endowment of the work there, and raised over $44,000. Other enterprises by other organizations raised over $13,000. The total is impressive. These enterprises all have an idealistic outlook. Not one was a mere money campaign. All were an expression of spiritual life, of liberal faith, of courage and consecration.

In view of these successful endeavors for more adequate financial support of the enlarged Unitarian work, it is safe to say that what is proposed for the coming year can be carried through successfully, namely, the proposition made by vote of the annual meeting of the American Unitarian Association in Boston last May, that the various Unitarian organizations join in the endeavor to raise $160,000 during the present year for the support of Unitarian work. At first sight, this seems a large sum, but in view of what was done in the past year it will be seen that it is an increase of less than $8,000 over those achievements. The normal growth of this new spirit makes this an entirely reasonable undertaking. All of our people, without regard to geographical distribution, should take a share in this idealistic enterprise. In every part of the country, our people should increase their contribution for the maintenance of our national work. The time is opportune for further advance in our nation-wide proclamation of our faith. We should approach this matter in such a spirit of courage and of optimism as to really deserve to succeed in these larger undertakings.

Our Readers' Exchange

To the Editor of THE UNITARIAN ADVANCE:

If you will permit me, I should like to suggest to Albert S. Osborn that there was a time when war fitted into the scheme of things better than it does today. Just now we are in a transition stage, when the fallacies of war irritate people much more than they were wont to do. They are irritating Mr. Osborn, but he is unaware of it. He is backward-looking, at a time when he should be forward-looking. He realizes vaguely that war is the antithesis of human life, but he is not willing to admit that, because it is an enemy of life and all its interests, it should be condemned. But does he not misunderstand the true meaning of life? Is not life more than body, bread or raiment? Let me quote from John Haynes Holmes's latest book, *New Wars for Old* (and in passing commend it to Mr. Osborn):

"Life," he says, "involves all these, but also, and more truly, the minds and souls of men—their thoughts, affections, aspirations, hopes, dreams, faiths, and *ideals*"! Mr. Holmes calls attention to the fact that war is as ruthless a destroyer in the higher realms of the spirit, as in the lower and more obvious realms of material things. "War," he says, "strangles truth, destroys righteousness, and makes of hate a new virtue of the soul * * *; it makes destructive, not constructive, the work of human hands. * * * War destroys the body; but, worse than this, it mutilates the spirit."

Some one has said, "There never was a good war!" Mr. Holmes declares, "If war sometimes works good, it is not because it is itself ever good, but rather because God lives to confound the fury of men and men live to prove themselves better than their own weaknesses and sins!" As Mr. Osborn maintains, there have been wars that were fought for a high and noble purpose, and of such must be those he mentions—the Civil War and the War of the Revolution; but Prof. Durant Blake (who, by the way, does not consider war to be wholly evil) points out that nearly always the good aimed at and accomplished could have been attained without war. Let not Mr. Osborn mistrust his better thought, but be convinced, as are pacifists, that real wars, in our time, are simply so many moves in the great game for profits, made in secret by a few men for ignoble, materialistic if not always "selfish" ends.

There are five men today, of whom we should be intelligently aware, whom we may well fear, and about whom too much evil can hardly be said—and these

are the ambitious military expert, the greedy war trader (who has his lobby at the door of every National Parliament), the unscrupulous newspaper proprietor, the self-interested jingo politician, and the commercial promoter (to whom investments are more sacred than human life). When, as is the case of one public man in our country, the three last are united in one man, the combination is as harmful as it is effective. Rev. Charles E. Jefferson in *What the War is Teaching* calls these men the five fingers of the hand which is today crushing the world, and asserts that to break the power of that hand is the task of the twentieth century. "They form," he says, "the oligarchy of hell from whose clutches there is no escape when once you have signed their creed of militarism." And Mr. Jefferson does not make phrases, he states facts—provable, damnable facts!

Let me ask Mr. Osborn to read this book, especially the remarkably moving chapter, "What War Is;" for he needs to have his attention diverted from wars that historians have surrounded with a false glamor, to the unutterable horror of the present war. Mr. Jefferson, to use one of his own phrases, takes us into a "box seat" and shows us the "bloody drama that is being enacted;" shows us war in its naked horror and desolation as the most pitiful spectacle ever enacted for the edification of mankind. This chapter, which closes with the words, "Man must conquer war. There must, there will, come a time which will know war no more," and the chapter entitled, "Is War Ever Justifiable?" in Mr. Holmes's book, ending, "Then shall we see at last that every argument for war is sophistry, and every act in war a crime," will at least give Mr. Osborn food for thought, if they do not inspire him with some measure of the hatred of war which fills the men who penned them.

BLANCH WATSON.

Sheffield, Mass., Sept. 7, 1916.

FELLOWSHIP NOTICES.

Application for certificate for admission to the Fellowship by Rev. John Morris Evans of Lowville, N. Y. (Baptist), has been received by this committee. Leon A. Harvey, Walter Reid Hunt, James A. Fairley, Middle States Committee.

The New England Fellowship Committee has received from Leon Sherman Pratt an application for the certificate of commendation issued by this committee. Charles T. Billings, Julian C. Jaynes, Harry Lutz, Secretary, 91 Park St., Newton, Mass.

The New England Fellowship Committee has received from Aars Johannes Jalkanen an application for the certificate of commendation issued by this committee. Charles T. Billings, Julian C. Jaynes, Harry Lutz, Secretary, 91 Park St., Newton, Mass.

The New England Fellowship Committee has received from Georges Salim Kukhi an application for the certificate of commendation issued by this committee. Charles T. Billings, Julian C. Jaynes, Harry Lutz, Secretary, 91 Park Newton, Mass.

The New England Fellowship Committee has received from Walter Knight an application for the certificate of commendation issued by this committee. Charles T. Billings, Julian C. Jaynes, Harry Lutz, Secretary, 91 Park St., Newton, Mass.

At a meeting of the New England Fellowship Committee today it was voted to admit George Archibald Mark and John Nicol Mark to full fellowship, their period of probation having expired on September 9, 1916. Harry Lutz, Secretary.

The application of Rev. William Davidson Parry for the certificate issued by this committee has been received. Leon A. Harvey, James A. Fairley, Walter R. Hunt.

Every man has at times in his mind the ideal of what he should be, but is not. This ideal may be high and complete, or it may be quite low and insufficient, yet in all men that really seek to improve, it is better than the actual character....Man never falls so low that he can see nothing higher than himself.—[THEODORE PARKER.

MIDDLE STATES LETTER

The autumn finds our New York churches starting out in their accustomed ways with their usual strength.

Mr. Sullivan is back from his summer vacation and his trip to the Pacific Coast as a Billings lecturer, in the best of health and vigor.

The Church of the Messiah has installed as associate pastor, Rev. Harvey Dee Brown, whose work will be almost wholly that of organization. Mr. Brown started his work as a Baptist minister, and recently has had much experience in charity organization work.

The Lenox Avenue Church, under the leadership of Dr. Wright, continues to pioneer for our churches along various interesting and important lines.

The summer work of the Willow Place Chapel was entirely changed by the epidemic, as eighteen cases of infantile paralysis developed in its section. The Chapel concentrated its attention upon stopping the epidemic. It added a trained nurse to its staff, employed a doctor in cooperation with other agencies, and inaugurated a vigorous sanitary campaign. A preventive survey was made, personal instructions given to mothers, and an effective work was accomplished.

In the Church of the Saviour, the memorial lanterns, given in the names of ten loyal members of the past, are being hung. The Sunday school will be under the supervision of Miss Leone McLean, a graduate of the Parish Assistants Department of the Meadville Theological School, and Mr. Howlett's assistant at the Chapel will be Miss Katherine Vesey, a graduate of the same school and of the New York School of Philanthropy. On the 19th of next April, this church celebrates the seventy-fifth anniversary of the union of the First and Second Unitarian Societies as "The First Unitarian Congregational Church of Brooklyn."

At Unity Church, Mr. Brundage preached during October on "The Emerson of the Journals, His Message to Our Own Times," "How Best to Help," Paul Bourget's new book, *Le Sens de la Mort*, and "Speaking Out of Our Transient Moods." The Men's Club has held one meeting to discuss the issues of the national election. A Unitarian Men's Club of Brooklyn is being organized.

The Flatbush Unitarian Church is sending out to all its members neat weekly postcards announcing the Sunday sermons with a word of comment on the theme.

The Elizabeth church has organized a Tuesday Night Club to study "Men and Ideas of the Nineteenth Century," having papers during the first three months on Thomas Jefferson, Victor Hugo, Charles Darwin, William Morris and Friedrich Nietzsche.

Rev. A. R. Shelander of the Passaic church has assumed the pastorate also of the Paterson church, which is now in the church building which it recently purchased, where the Unitarian book room was situated and meetings held during the Sunday campaign. A reading room is maintained there on week days with free literature. The new church is studying the question of how it can most effectively appeal to its community. Mr. Shelander has preached, among other sermons, on recent books by H. G. Wells, Felix Adler and Tagore.

The Hackensack church is planning an interesting series of special services. There is no Liberal, Congregationalist, Universalist, Jewish, or Ethical Culture movement in that community, so it has invited prominent representatives of these faiths to speak on successive Sunday evenings in order to convey to the liberal-minded people its wish to be of service to them and its desire for the enjoyment of their fellowship. Rev. Henry R. Rose of Newark, N. J., spoke for the Universalists on October 15th; Dr. Maurice H. Harris of New York City on October 22nd for the Reformed Jews; Rev. Clarence H. Wilson of Glen Ridge, N. J., on October 29th for the Congregationalists; and Mr. George E. O'Dell of New York City on November 5th for the Ethical Culturists. The church is using an effective watchword, "If you are with us, be with us at the services."

Rev. Edmund H. Reeman was installed as minister of the new Unitarian church in Trenton on Sunday evening, October 8th, the Mayor of the city extending the welcome, the charge to the minister and right hand of fellowship being given by Rev. Frank C. Doan of Summit, the charge to the people by Rev. James A. Fairley, and the sermon by Rev. John Haynes Holmes. Mr. Reeman has an-

nounced an interesting series of both morning and evening services.

The Summit church is announcing a strong series of Forum speakers, beginning with the 1st of November, and is also announcing that after the installation of the new organ a series of children's concerts and story hours will be conducted under the auspices of the Sunday school and will be open to all children who may wish to attend.

The Montclair church is announcing a strong program, the features of which are H. G. Wells, the English novelist, before the Forum, and Rabindrinath Tagore and Alma Gluck at special meetings under the auspices of Unity Alliance.

The Gerard Avenue Church in Philadelphia will be under the leadership again this year of Joseph McFarland, M. D., Sc. D., whose first three sermons dealt with "The Natural Law in the Physical World," "The Intellectual Law in the Natural World," and "The Spiritual Law in the Intellectual World."

The First Church, the Germantown church and the Baltimore church are opening the new year without pastors, but each is seeking a leader.

Under the energetic leadership of Dr. and Mrs. Marshall, the Rochester church is announcing a very carefully outlined Sunday-school curriculum, and is publishing this in large display advertisements in the Rochester papers. It is rarely that one sees so thoughtful a planning of church work as this church is doing, the social activities being also well outlined for months in advance.

EDGAR SWAN WIERS

THE NEW ENGLAND NEWS LETTER

The Rev. William Sunday is in Boston and for three months "all roads lead to Rome!" His coming was vividly brought to my attention by an anonymous letter as follows: "Unitarians are not Christians—atheists, according to the word of God. Denying Jesus as God, they deny all, and to hell will they all go." This was pinned to a newspaper clipping about Mr. Sunday and Unitarians, erroneously credited to me. The papers are full of Sunday; house prayer-meetings are being held for a radius of ten miles from the "Hub" (now the Tabernacle on the old Huntington Avenue ball grounds!); the late Ex-Governor John D. Long's residence is exultingly advertised as hired for the evangelist's Boston home; and a hundred and one tricks of the trade, in the main all practiced before in other cities, are being carried out here.

If, so far, we have been quiet, the Universalists have not been. Throughout the state, with much publicity, they have focused attention on the five points of their faith, one point a Sunday, while hundreds of copies of *Billy Sunday—The Man and the Method*, (written by Rev. Frederick W. Betts of Syracuse, N. Y.; where Mr. Sunday conducted his greatest revival thus far), have been circulated. So the stage is set! What will the outcome be in the home of the much-hated liberals?

An unlooked-for outcome of the Tent Mission, carried on all summer on the Cape, has been the clearing up of many misunderstandings about us on the part of our orthodox brethren. "How many wives have you got?" was the startling query put to one of our preachers! And it turned out that the inquirer thought that Unitarians were a kind of offshoot from the Mormons! After all, to be understood is something, and I am told that now, on the Cape at least, we have a respectable standing among other Christian people!

Meanwhile, the liberal evangelism is being pushed ahead. Through October, many meetings have been held, and November will see campaigns in Cambridge, Weston, Brockton, Concord, Rockland, Brookline, Salem, Newton, Quincy and Woburn. Advantage is also taken of conferences and young people's gatherings, and at Milford an entire two weeks of meetings is announced.

Splendid conferences are reported at Hudson (the Worcester Conference), at Watertown, (the S. Middlesex Conference) and West Roxbury (the Norfolk Conference). Our own problems and importunities were largely presented, as, for instance, "What Shall We Do to Make the Unitarian Awakening Effective?" which was the daily topic at one conference. The Main State Conference

was visited by Secretary Nobles of the A. U. A. and Mrs. Mary Davis of the Alliance, and was reported on very happily.

Apropos of the Alliance may be mentioned the formation of the Unitarian Girls' Club of Smith College, to which thirty-five Freshmen reported. So far, great interest has been shown. Report also may be mentioned of Mrs. Davis' visit to all the branches in Maine. Said she, "They all seem to be happy with their ministers!" What a happy state of affairs—and for satisfactory work! Appointment of a new Vermont director should also be mentioned—Mrs. Joseph Auld of Burlington to succeed Mrs. Richardson of Montpelier, recently resigned. An example of "neighborliness" is furnished in connection with the recent Sudbury annual harvest supper, when over four hundred people, mostly from neighboring churches, turned in to help. A single outside Alliance, taking charge of the candy sale, turned in a hundred dollars. Since Miss Hultin's departure, Mr. Woods of Framingham is supplying the pulpit. A happy event for the New England Associate Alliance was its twenty-fifth anniversary meeting, held in the very place of its formation—All Souls' Church, Roxbury. Former Past Presidents, together with representatives from the New England States, addressed the meetings.

Forty years ago, the Ministers' Institute was founded at Springfield, Mass., and this year it returned to the city of its birth. Rev. Charles Billings of Belmont writes of it:

"The meeting was all that could be desired from the point of view of the weather, attendance, cordial hospitality and the high level of the papers and addresses. The people of Springfield certainly did everything in their power to make us feel at home, and the reception and automobile ride, prepared by their thoughtfulness, were certainly appreciated and added much to our pleasure.

"The addresses were, for the most part, positive in character and very helpful. Especially is this true of the opening address by Prof. Hocking. In clear, convincing language, he told the reason for the faith that was in him, and he was followed by Rev. Merle St. Croix Wright with a characteristic and brilliant address."

Then follow happy references to the succeeding meetings, till of the last, on Wednesday, he writes:

"The evening was a great success under the inspiring influence of Prof. Carver and Rev. Minot O. Simons, and brought the Institute to a fitting close.

"Several of the men said it was one of the finest Institutes we ever had, and it certainly was well worth while."

"Last, but not least, was the splendid one hundredth anniversary (October 5th) of the founding of the Harvard Divinity School. A great occasion it was, fraught with sacred memories of the past and also with great hopes for the future. President Lowell, speaking of the Divinity School's past, with an eye to the future, said, "The rudder, it is true, must lie in the wake of the past; but because only there can it turn the prow of the future."

Let me call attention to the illustrated article in this number of the ADVANCE, on "The Second Church of Brookline," another instance of a splendid New England Unitarian church beginning a new, and, let us hope, *great* chapter in its long life of service.

CHARLES PHELPS WELLMAN.
Dorchester, Mass.

WESTERN CONFERENCE NEWS

IOWA.

The thirty-ninth annual session of the Iowa Unitarian Association and the fourth joint session of the Universalist and Unitarian churches in Iowa was held at Sioux City October 3rd to October 5th. The bounteous and genial hospitality extended by the people of the Sioux City church made the conference a memorable one. The oldest living Universalist minister, Rev. Benjamin Brunning, now at Boone, Iowa, past ninety-five years of age, but with mind still alert and spirit still youthful, was an honored guest of the conference.

The principal address of the opening session was given by Rev. Richard W. Boynton of Buffalo, N. Y., a represen-

tative of the American Unitarian Association. Speaking upon "The Essence of Religion" he gave a clear-cut statement of Unitarian idealism, insisting that while institutions and rituals might be of real service the essential requirement and indeed the *sole* requirement of God upon man was that he should "do justly, love mercy and walk humbly with his God."

Rev. H. L. Shook of the Universalist church at Webster City gave the "Occasional Sermon," which is a regular feature of the Universalist Convention, and made a strong impression upon his hearers. Separate business meetings of the two organizations were held. One interesting meeting was devoted to a consideration of religion from the point of view of the laity. Rev. Laura B. Galer of Mount Pleasant, Mrs. Paul M. Chamberlain of Chicago, Mr. R. S. Galer of Mount Pleasant, and Mr. Fred H. Free of Sioux City spoke upon definite phases of the subject. Several other laymen and nearly all of the ministers were eager to speak upon this subject and the meeting adjourned with the discussion unfinished. Dr. L. S. McCollester, President of the Universalist General Convention, was the speaker upon the second evening, giving a magnificent presentation of the religion adequate for our time. On the last day of the gathering Rev. C. W. Reese of Des Moines gave a stirring address upon "The Church of Free Spirits," Rev. C. M. Perry of Iowa City gave a helpful talk about "Work with Young People," and Dr. John R. Cooke of Mitchellville led the discussion of "Religious Education in the Sunday School," which was both vigorous and helpful. The delegates were given a delightful automobile trip about the city and through the parks.

About seventy-five delegates and Sioux City people sat down to the closing banquet held at the Commercial Club, Unity Church of Sioux City acting as host. Mr. H. H. Griffiths of Des Moines took the part of toastmaster in a very felicitous manner. Rev. George T. Ashley of Griswold, Rev. H. W. Shook of Webster City, Rev. Mr. Hayward of Waterloo, Mayor R. J. Andrews of Sioux City, and Hon. Robert Hunter of Sioux City made brief responses, while Rev. E. C. Smith of Chicago and Dr. McCollester of Boston spoke more at length. Professor Mauler gave two vocal solos.

The usual business was transacted. Of the resolutions passed it is only necessary to here record the following:

"Resolved, That the Iowa Unitarian Association authorizes the Missionary Committee to engage a field worker at an expense not to exceed $350.00 who shall work under the direction of the Missionary Committee in developing new work and conducting special meetings in established parishes."

"Resolved, That the Missionary Committee is instructed to take up the matter of securing subscriptions to *The Unitarian Advance* with the constituency of the Iowa Unitarian Association and to handle the project as seems most practical."

"Resolved, That as we recognize the improved moral conditions in our state because of the elimination of the open saloon as a legalized institution, we recommend a continuation of the policy both from a moral and economic point of view; but do not think it wise or practical for this conference to attempt to dictate what candidates for public office the voters among its constituency shall or shall not support. We recognize the right and duty of the church to stand for right and righteousness. As a free church we leave the clergy and laity free to hold any personal views or to support any candidates for public office that they may select."

The following officers were elected: President, Dr. S. B. Hoskins of Sioux City; Vice-President, Rev. A. L. Weatherly of Lincoln, Neb.; Trustees for three years, Mr. Johnson Brigham of Des Moines, Mrs. Mary Emsley Adams of Mason City. The Secretary and Treasurer continue to hold office for another year.

The Treasurer's report was read, audited, accepted and placed on file. An invitation from the Independent church at Griswold, Iowa, asking the conference to hold its next annual session at Griswold was accepted.

Illinois.

The forty-second annual meeting of the Illinois Conference of Unitarian and Other Liberal Churches was held at Geneseo on October 10th and 11th. This

Conference had an unusually definite purpose and program. The general subject was "The Church as a Generator of Religious Experiences." That the discussion might keep to a definite line, a series of definite propositions relating to religion and the church was printed in the program and brought to the attention of the churches some weeks in advance. Quotations from William James were prefixed to the program for the separate sessions. The program began with a discussion of "The Meaning and Value of Religious Experience to the Individual." This opening statement was very properly made by one of our laymen, Mr. W. M. Welch of Chicago. After religious experience had thus been defined, the first definition being enlarged and enriched by general discussion, Rev. M. Rowena Mann of Chicago discussed the question of "How a Liberal Church may Best Help the Seeker to Gain this Experience," the value of which had already been made clear. This topic again was followed by a general discussion.

The evening session was public and largely attended and no discussion followed. Rev. Richard W. Boynton of Buffalo, N. Y., representative of the American Unitarian Association, speaking on "The Relation of Religious Experience to the Idea of God," held that the experience was primary and the idea derived, growing in rationality and majesty as the experience widened and deepened. Rev. W. H. Pulsford of Chicago suggested ways in which this idea of God may be so presented in our time as to be in its turn a vital element in personal religious experience.

The next session, after a brief business meeting, was devoted to a consideration of "The Value to the Modern Man of the Religious Experience of the Ancient Hebrews." Rev. H. H. Burch of Bloomington opened this discussion, holding that the experience of the past was a secure possession of the race, but that we must discriminate between the ideas to which their experience led them and that, specifically, we must choose the idea of God presented by the prophets rather than the idea presented by the priests. Again a lively discussion led us deeper into the subject.

The afternoon session dealt with the Sunday school as related to the main purpose of helping to develop a natural personal religious experience. This was led by Rev. Lyman M. Greenman of Quincy. Next came an address upon "The Religious Experience of Women" by Mrs. Paul M. Chamberlain of Chicago and discussion led by Mrs. D. P. Hueston of Hinsdale.

The closing session looked out into the great world and its problems. Rev. Albert R. Vail of Urbana declared that the world certainly needed a revival of religion and set forth the characteristics which religion must have if it is to transform the world. Rev. Fred V. Hawley of Chicago in the closing address showed how much of the old savage struggle remained today in our industry and national life and pointed out that certain religions which the world had known expressed the same savagery. Yet the world had come far, and a greater and nobler religion would surely affect not only the individual life, but all the social and industrial relations, and that nothing but a greater and nobler religion could effect a satisfactory solution of the great world problems.

About forty delegates were entertained by the Geneseo church, the men in attendance all being quartered at the local hotel, thus giving an opportunity for personal conferences. The discussions begun in the public meetings were frequently continued at the hotel, continuing one evening until midnight. The delegates were taken on an automobile ride in the latter part of the closing afternoon. This program, planned by a layman, kept the attention of the conference fixed upon definite and related topics, so that the total effect was much more unified than is customary at such gatherings. This result was achieved without the slightest infringement upon personal liberty. Altogether this was one of the best meetings which the Illinois conference has ever known.

Wisconsin.

A Ministers' Institute for the Unitarian ministers of Wisconsin, Minnesota, Iowa and Nebraska, was held at Madison October 17th to 19th, made possible by the generosity of the American Unitarian Association, which met the travelling expenses and that of the Madison church, which graciously entertained the

visitors within its gates. The purpose of the institute was to secure such unity as might spring from the untrammeled utterances of free spirits and from the personal contact of ministers at widely separated points. The two evening sessions were open to the public, the others confined to the ministers. At the opening session the local minister, Rev. Frank A. Gilmore, extended a welcome, to which Rev. Lewis G. Wilson responded, also setting forth the purpose of the gathering. Rev. E. C. Smith of Chicago spoke on "The Church Conscious of its Purpose;" Rev. Richard W. Boynton of Buffalo on "The New Emphasis in Religion."

Next day Rev. Walter A. Smith of St. Cloud spoke upon "Our Supreme Concern" and Rev. Arthur L. Weatherly upon "The Problem of the College Town Church."

At the afternoon session Rev. George T. Ashley of Griswold, Iowa, spoke on "Unitarian Evangelism" and Rev. George R. Gebauer of Duluth upon "The Pulpit and the Press."

At the evening session Rev. C. W. Reese of Des Moines spoke on "The Function of the Free Minister," Rev. R. D. Van Tassel of Sioux City discussed "Methods of Candidating," and Rev. Walter F. Greenman of Milwaukee "Our Recruiting Campaign."

On Thursday morning Rev. Amandus Norman of Hanska, Minn., spoke on "Norwegian or American Culture, Which Shall It Be?" and Rev. Charles M. Perry of Iowa City on "The Appeal to Humanism." Each of the addresses at the sessions for ministers only was discussed at length, each minister bringing his contribution.

The luncheon on one day was served in the parish house by the women of the church. Judge Vinge presided. President Van Hise of the State University, Rev. Lewis G. Wilson of Boston, and Rev. Arthur L. Weatherly of Lincoln, Neb., made brief addresses. The luncheon on the closing day was at the University Club and was followed by an automobile ride which well displayed the beauties of the city and surrounding country. Each of the visiting ministers found the coming together both a delight and an inspiration. Certain recommendations concerning our churches in college towns and methods of sustaining and quickening the work at these points were drawn up and sent to the American Unitarian Association.

Sentence Sermons.

Several of our churches are using sentence sermons for display upon their bulletin boards during at least a part of each week. Rev. F. J. Gauld of Toledo, Ohio, has secured from other ministers some of the sentences thus used and has had these, together with some sentences of his own selection, printed. Copies of this list of sentence sermons will be sent to any minister who makes request. Would it not be well to extend the scope of this "Sentence Sermon Exchange," each minister who is using sentence sermons sending the lists of those he has used to the Chicago Headquarters? While each minister will doubtless desire to continue making his own selection it will be helpful to know what sentences are being used elsewhere and certain sentences may well be used on every bulletin board.

Michigan.

Grand Rapids.—All Souls' Church—Daniel Roy Freeman, Minister—as a whole and in its several departments has begun the work of the new year with unanimous and joyous energy. The large and solid accomplishments of last season have aroused the greatest confidence concerning the future. The public meetings held last December in the Hotel Pantlind served to clarify the mind of the community and of the church constituency regarding the principles of All Souls'. The better understanding of the meaning of universal religion which has grown up has awakened a positive devotion within the church and increasing respect and attention in the city at large. On a single Sunday, without previous solicitation, after the principles of the church had been proclaimed, twenty-five persons signed the membership roll. Last winter a group of men formed themselves into a club, the only object of which, as stated in the constitution, was "actively and vigorously to promote universal religion." One of the gentlemen gave $100 for newspaper advertising. The club as a whole supported the movement and the

public was kept informed of the services of the church. The club also published a pamphlet by Mr. Freeman on "What All Souls' Church of Universal Religion Stands For." The members used very energetic personal measures to gather large Sunday congregations.

The subscribers increased last year thirty-three per cent. The Women's Band raised $961.89, as compared with $517.33 the year before. The most admirable spirit also animates the other organizations within the church, the Sunday school, the Fortnightly Club, The Samaritan Society and the Class in Religion and Life.

Mr. Freeman is a frequent speaker at all manner of public functions. He is regularly in requisition at the literary clubs and was asked by the chief of them to deliver the address at their celebration of the tercentenary of the death of Shakespeare.

There has been spasmodic agitation in the city during past years to secure a more reasonable treatment of the county prisoners. Mr. Freeman last year organized a committee of representative citizens to find an immediate solution for the problem. Mr. G. J. Johnson, a trustee of All Souls', who has long been deeply concerned in the matter, took charge of the affair, and by tireless and wise effort secured the purchase by the County of Kent of a work farm. The beneficial results are already strikingly apparent.

Plans for the ensuing year have already been projected and are being executed. The church has offered its parlor as a place of rehearsal for the newly forming Grand Rapids Symphony Orchestra, and has guaranteed the salary of the conductor for four months, until the movement can gain public support. An Emerson class was organized last year and continues this year under the leadership of Mrs. Myrtle Koon Cherryman. A class in blue-print reading will be conducted by one of the church members, who is an architect. One of the ladies is to have a class to teach housekeeping to new Americans. The Philanthropic Committee of the Women's Band is working out a method to coordinate the different agencies in the city and county which have to do with the public help or correction of women. Another committee have arranged for an admirable course of lectures and recitals for the coming season.

The attendance and the morale of the first services of this new year have been such as to fill all who love All Souls' Church and the principles for which it stands with the greatest buoyancy and encouragement.

On September 17th Mr. Freeman began to hold evening services in the Unitarian church in Grand Haven. The prospects are good for a growing and vigorous Unitarian movement in that thriving city.

Chicago Associate Alliance.

The Chicago Associate Alliance met in Evanston, Thursday, October 5, 1916, at 11 a. m., with Mrs. Schuyler F. Lynn, the President, in the chair. After some words of welcome Mrs. McCarthy gave some "Religious News Items." Rev. Newton Ben Knapp of Hinsdale gave the address on "The Liberal in Religion." Discussion followed, led by Mr. Hawley. Others speaking were Mrs. Leavitt, President of the First Church Branch, Miss Lewis, Mrs. Hueston, Mrs. Lynn, and Miss Fry. The next meeting will be held at the Memorial Chapel, 57th St. and Woodlawn Ave., when Mrs. Caroline S. Atherton, Recording Secretary of the National Alliance, will speak on the "National Alliance," November 2nd at 11 a. m.

Luncheon was served by the Evanston branch and a social hour followed.

A. M. Coxe,
Secretary.

RECONCILIATION.

Word over all, beautiful as the sky!
Beautiful that war and all its deeds of carnage must in time be utterly lost;
That the hands of the sisters, Death and Night, incessantly softly wash again, and ever again, this soil'd world.
For my enemy is dead, a man divine as myself is dead.
I look where he lies white-faced and still in the coffin—I draw near;
Bend down and touch lightly with my lips the white face in the coffin.

—[Walt Whitman.

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For the religion of the spirit, as distinguished from the religion of authority, whether of pope or book, of priest or synod. They accept "truth for authority, not authority for truth," and believe in the never ceasing revelation of God to man in all lands and ages.

For freedom of thought and word, believing that freedom and truth go ever hand in hand. Therefore they do not attempt to prescribe the belief of either their ministers or their laymen, nor do they fear diversity of opinion as incompatible with unity of spirit.

For the fuller realization of the divine in the universe and in the heart of man. They believe that God is Infinite Spirit, the source of all life and truth, and that something of the nature of God may be apprehended by study of humanity, and of the world about us.

For belief in the divine humanity of Jesus, because they hold that all souls are children of the Infinite Spirit, and that the divine sonship is a universal manifestation, not a unique phenomenon.

For civic reform, economic justice, and social regeneration, believing that the mission of the church is now and here to establish the divine commonwealth of love and peace on earth.

For eternal life—not merely another life of blissful ease, which we shall discover beyond the grave; but life which already lays hold upon immortality because it is even now in harmony with God's divine order.